

MILLENNIAL

The Monthly Magazine on MORMONISM

STAR



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About the Cover

LIVERPOOL CHAPEL AND DISTRICT HEADQUARTERS

THE front cover for this issue is that of the Church property at 301 Edge Lane, Liverpool — headquarters for the Liverpool District and Liverpool Branch of the British Mission. This photograph was taken by Elder Roy Wood, former president of the Liverpool District.

Formerly a private dwelling place, the Liverpool property not only contains the Liverpool District and Branch offices, but also a small chapel, recreation hall, and several class rooms for the Liverpool Branch. The property is located just a few feet from old "Durham House," for many years the headquarters of the European Mission.

The Liverpool property was dedicated by the late President Heber J. Grant on July 20th, 1937—exactly 100 years to the day after Heber C. Kimball and six other emissaries of the Restored Gospel landed in Liverpool, being the first missionaries of the Church to set foot on British soil.

During the war, the property at Liverpool was badly damaged. But through the co-ordinated efforts of the contractors, missionaries, and local Saints, the building received an interior and exterior transformation. It is now very attractive inside and out, and has adequate facilities for the varied activities of the Liverpool Saints.

★ THE LATTER-DAY SAINTS' ★
MILLENNIAL STAR

108th Year

APRIL 1948

Vol. 110 No. 4

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THE TEST OF EFFICIENCY

EDITOR'S NOTE: This is the fifth in a series of six articles by President James L. Barker of the French Mission. President Barker is the author of "Protestors of Christendom," a recent publication telling of the apostasy of the early Christian Church.

By James L. Barker
President of the
French Mission

JESUS not only told us what we should do, but He also gave us the means, the instrument, the machine, to realise His teachings. This instrument is the Church.

In answer to the question: "Master, which is the greatest commandment in the law?" He replied, that the first and greatest commandment was to love the Lord, thy God—and to love thy neighbour. (See Deuteronomy 6: 5, Leviticus 10: 18.) The entire Gospel of Jesus Christ depends upon these two commandments.

Was the Law of Moses as good as the Gospel—or is any church that teaches the love of God and of the "neighbour" equal to any other church having the same ideal? Is it the ideal alone that gives value to a church?

Assuredly no. One must ask: Do the churches possess the same efficiency for the concrete realisation of this love? An ideal is important as a programme; but the execution of the programme is equally important.

Many persons have had the ideal of flight, but for all who had this ideal before the Wright brothers, the ideal was not realised. The Wright brothers realised their ideal—many dreamed of flying; they flew.

The machine for the realisation of the love of God and of one's neighbour—the divine organisation and government—was and will be more efficient for the realisation in action of that love than any human organisation. If one can determine which of the churches is the most efficient for the realisation of the

purposes of the church, one will, at the same time, decide the question: Which church is the true church of Jesus Christ? If in the history of the Christian Church one decides whether a change in doctrine, in organisation or in government, adds to or takes away from the efficiency of the church as a machine for the realisation in action of the commandments of love for God and man, one determines at the same time whether this change represents a development or a retrogression, whether it comes from God, or whether it is, on the part of men, a step towards apostasy.

In order to realise these ideals the church must develop strong members, sincerely devoted to their "neighbour's" well-being and ever ready to make sacrifices in order to assure it; and then the church must possess the means of directing their energies in the service of one another and in the service of the "neighbour." And last, the church must be able to unify all its faithful members in the bonds of love for mutual helpfulness and collaboration under divine direction to make a better society, a better world—

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till they all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."
(Eph. 4: 11-13)

We may well believe in the divinity of the primitive Church and in its divine organisation: Jesus and the apostles had no motives for bearing false testimony—they did not enjoy

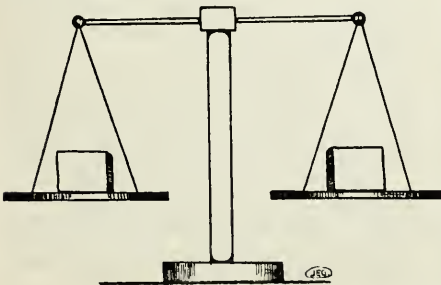
power, fame nor riches. And if we consider their hardships and death, their lives and their testimonies can be explained only on the assumption that they told the truth.

In reading their story in the New Testament, we feel an inexpressible joy in the love for man of the Father and of Jesus, both of Them so near to us: so accessible through prayer; in the heavenly appearances; in the direction of the Holy Spirit; in the selection of the servants of the Church; and in the direction by the Holy Spirit of the work of Philip, of Ananias, and of Paul and Peter; in the gifts of the Holy Spirit, especially of testimony and prophecy, which are not reserved for the few but are shared by all who "obey" with a sincere heart.

However, when put to the test, why did not the Gospel and the Church give us that world of love and peace so richly promised by the teachings, the Church organisation and government, and the first fruits of Christianity?

Is it that the Church lost its efficiency for the formation of character and for the realisation of the love of God and of one's "neighbour"?

In the primitive Church, standards of morality were high and the grave sins of adultery and murder led to excommunication. In the later Church this severity of the primitive Church was relaxed, and all sins could be forgiven any number of times. Did this make the Church more or less efficient in the formation of character? If less efficient it was retrogression—it was a step towards apostasy.



In the early Church there were the duties of unpaid service in the priesthood and the payment of tithing. The payment of tithing was voluntary and its payments the privilege of all members. At a later date the clergy were relieved of this duty.

The payment of tithing developed the power to make sacrifices for the love of God and man. The priests (elders) no longer had this opportunity to test and develop their devotion to others. Thus, in this respect, teaching by example ceased. Did this increase the efficiency of the Church for the formation of character or diminish it? If it diminished it, it was a step towards apostasy.

At first, the payment of tithing was an entirely voluntary expression of one's love of God and one's "neighbour." Later it was made a compulsory tax, collected by the State. As a voluntary exercise of love, it increased the power of the individual to make sacrifices for others. This influence on the formation of character was entirely lost when it became a compulsory tax. The change, then, was a step towards apostasy.

In the early Church there was a voluntary and fraternal means of settling differences—the arbitration of the Church courts. Constantine gave to these courts the authority of state courts, and caused their decisions to be enforced by the civil power. Thus legal compulsion was substituted for justice, not only for one's self, but also for one's opponent. When the Church court became a state court, the desire to triumph was easily substituted. In the settlement of differences in a brotherly manner, the Church became wholly inefficient. Was this "development" or apostasy?

After the first few centuries, many bishops had recourse not to the fraternal arbitration of the Church, but to the arbitrament of arms, rivaling each other in worldly pride and power. The leaders of the Church were "commanding," and no longer, as in the primitive

—continued on page 123

“ BLESSED ARE THEY WHO HUMBLE THEMSELVES ”

HUMILITY is a Christ-like virtue. True humility means more than recognition of one's weaknesses. It implies faith in God, and receptiveness to His Spirit. It takes strength of character—not weakness of will—to be humble.

One must be humble to investigate the Gospel and study its principles. It requires humility to ask God if the Book of Mormon is His word, with the “sincere heart” and “real intent” necessary for Moroni's promise to be fulfilled.

If a man believes that Jesus is the Christ, that faith may bring the humility necessary for him to acknowledge his sins, repent of them, and be baptised in order that he might receive the Holy Ghost. Alma said, “Yea, he that truly humbleth himself, and repenteth of his sins, and endureth to the end, the same shall be blessed—yea, much more blessed than they who are compelled to be humble because of their exceeding poverty.”

It requires humility to love God more than this world's goods. Yet it is possible for the rich to be humble without enduring poverty. “But woe unto the rich, who are rich as to the things of the world . . . their hearts are upon their treasure . . . and behold, their treasure shall perish with them.”

The truly humble man desires knowledge and is teachable. Realising that he “cannot be saved in ignorance,” man strives to learn. If he is humble enough to pray for God's aid in interpreting knowledge as he acquires it, a man may rise above the multitudes who have knowledge but not wisdom. Nephi wrote, “But to be learned is good if they hearken unto the counsels of God.”

A member of the Church neither seeks nor refuses responsibility in the Church. He strives to serve—not to exalt himself. Jesus announced, “And whosoever shall exalt himself shall be

By Wallace G. Bennett
European Mission Secretary

abased; and he that shall humble himself shall be exalted.”

A humble Latter-day Saint does not refuse a responsibility which appears beyond his limitations and capabilities. In faith he supplicates God's assistance in such responsibilities. Nephi gave a great truth when he declared: “I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the things which he commandeth them.”

The humble church member pays his tithing. He accepts the Lord's offer to “prove me now herewith,” not with “stubbornness of heart,” but in faith and trust. In the same spirit he abstains from two meals each month, and pays the equivalent to the Church for the benefit of the poor. The sacrament is properly accepted in humility. One must be humble to have a testimony of the divinity of Jesus Christ, and to bear that testimony to others.

Learning humility is one of the significant lessons of a missionary's experience. The humble elder feels God's influence in his conversations, contacts, sermons, and his attitude. He “makes the Lord of Hosts his friend.” He is the happy elder. His leaders advise that the real test of his understanding and application of humility comes when he returns home and must again earn his living.

He who humbles himself before God may feel the strong, sweet spirit of love emanating from Jesus Christ. That spirit, sought in humility, “casteth out fear” and “bringeth the peace which passeth all understanding.”

Alma wrote, “Therefore, blessed are they who humble themselves without being compelled to be humble.”

A NEW WITNESS FOR THE BIBLE

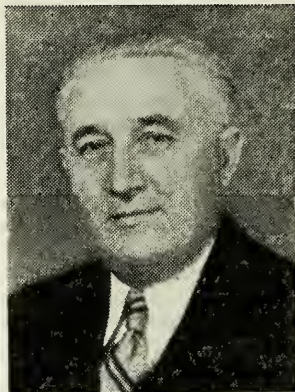
By Alma Sonne

MEMBERS of the Church are frequently told that the Book of Mormon is superfluous and unnecessary; that it serves no purpose in view of the Bible which is generally accepted by Christian people. In answer to this objection one is prompted to ask, Is the Bible a sufficient religious guide? If so, why are there so many contending sects and what is the reason for the diverse interpretations of the Holy Scriptures?

The primary purpose of the Book of Mormon is stated by the Prophet Ezekiel when he refers to "the stick of Ephraim" which is to come forth and which is to be joined with "the stick of Judah" that "they shall be one in mine hand." (Ezekiel 37: 16-20.)

The implication is clear that the stick of Ephraim, or Joseph, which is the Book of Mormon is to sustain the Bible, which is the stick of Judah, as to its divine authenticity and teaching. One is to be a testimony as to the trustworthiness and reliability of the other. One corroborates and confirms the other. The Bible, in these days of endless research, investigation and speculation, surely needs such confirmation. Its messages, once considered sacred and binding upon humanity, are disregarded, explained away and torn asunder. Some of them have been set aside as obsolete and unsuited for modern application.

Religious teachers and men in priestly callings are making daily compromises with worldly learning. Many of them are no longer defenders of the Bible as the word of God. Apparently they have forgotten the admonition of the great apostle when he wrote, "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Cor.



Alma Sonne
European Mission President and
Assistant to the Council of the
Twelve

2: 14) In other words, the things of God are understood only by the Spirit of God.

The Book of Mormon proclaims the divinity of Christ's mission. It reaffirms His deityship and establishes with additional testimony the claims of the ancient apostles and writers of the New Testament respecting the resurrection, the atonement and the principles and ordinances of the gospel. It clarifies the teachings of the Master and His representatives as they sojourned among men.

Indeed, the Book of Mormon is a new witness for Jesus Christ to the world. It is revealed knowledge concerning the immortality of the soul, the purpose of man's existence upon the earth, the meaning and significance of life and the steps and procedures by which man can attain

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Our Pillar of Strength

The LATTER-DAY SAINT HOME

THE sun is sinking in the West. Seven-year-old George is tired of play. He stands just where the front walk of his home joins the sidewalk of the street. His brow is moist, his hair tousled, and little drops of perspiration stand on his skin in that spot on his face where, some fifteen years hence, he may be trimming a neat moustache.

He gazes expectantly down the street, one foot on his "scooter." Suddenly he cries, "Here he comes, Mama," and, as the forgotten vehicle clatters to the pavement, George is off down the street, his arms outstretched.

"Daddy, Daddy," he cries, and is soon swept into the arms of a clear-eyed man whose radiant face reflects the joy of the child. The door opens, and closes as they enter, welcomed by the family to peace, love, and happiness. . . . And another sequence closes in the daily drama of a Latter-day Saint home.

The scene is a familiar one, enacted similarly all over the world where men of goodwill are privileged to exercise God-given prerogatives in the conduct of their lives. What is it that brings men home with light hearts and joyous anticipation of the family evening together instead of stopping at the cocktail bar or the public house? Why do women of character prefer the routine responsibilities of wifehood, motherhood, and home-building to the tinsel and glitter of baser pleasures?

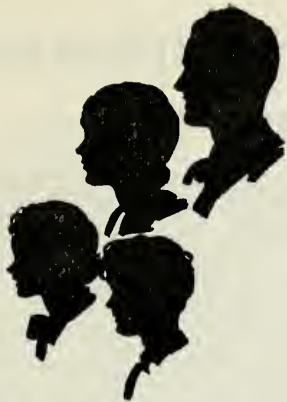
The answers to these and other great questions regarding the road to true joy in living are basic factors in the make-up of the Latter-day Saint home life. Many are the marriages in the world today which begin with such apparent fullness of love and understanding, yet later decay into disappointment, incompatibility, and emptiness when the bloom of romance fades. Blessed indeed are the Latter-day

By Wallace R. Reid
First Counsellor in the
British Mission Presidency

■
Saints, having, by divine revelation, been provided with a fuller understanding of the real purpose and meaning of human existence; the true and proper relationship of man to God, to family, to wife, children, and parents.

Our wise and inspired leaders teach us of the great truths of man and his destiny. Our all-wise and loving Father in heaven knew that without the home, all these great expectations would fade into a meaningless absurdity in the mind and thinking of mankind. Very often we find families, not numbered among the Latter-day Saints, which have within them very splendid relationships. Love of parents, of brothers and sisters, response to parental guidance, morality, modesty, industry and unselfish ambitions, all these are their natural attributes. Invariably we find that these families, whether they are conscious of it or not, have based their family relationships on the principles that underlie the Gospel of Jesus Christ. Ofttimes these families readily accept the truthfulness of the Gospel when it is presented to them.

What, then, do we actually see within the walls of this Latter-day Saint home which demonstrates the presence of these priceless characteristics? Let us look at the mother. She is approaching forty years of age. Behind her lie nearly twenty years of wife and motherhood. During those years she has served as a Sunday School teacher, instructing the children in the first simple truths of the Gospel. As Primary teacher, her pupils learned of the little graces and kindnesses with which to meet and associate with their friends. The history of the Church, arts, handicrafts, music and play, all



were her responsibility. Later, as her children grew, this mother taught them along with others, the intricacies of Bee-hive work and guided them through the middle teen-ages while lending a loving hand and help to her boys of that age as they passed through the budding years of Scouting and Aaronic Priesthood. And now she smiles proudly while dabbing a tear from her eye as she puts the finishing touch to her Gleaner Girl daughter's lovely formal gown and sends her out with full confidence in her safety. Why such confidence? Because her daughter goes in the care of a young MMan in whose home also resides identical ideals and standards.

What else can we see in this home? Let's look out in back of the house. What do we see? Squalor? Untidiness? Liquor containers in a corner of the yard? On the contrary. We step into a neatly kept garden which ranges from a green patch of lawn surrounded with flowers in nice variety to a sturdy vegetable patch in the rear. But where are the gardeners? A soft, whirring sound attracts us to a small frame building which we later learn is called the "shop." Let's peep in the door. Ah, a scene to gladden the heart of any true parent—father with his young sons and a busy little wood-turning machine industriously engaged in hobbies of usefulness.

Look at this father—truly a boy's man. Behind him are years of Scouting and Priesthood activities, two years as a missionary where his vision was

greatly enlarged and expanded. A splendid training in MMen work prepared him for future responsibilities, which, together with a liberal share of other Church activities rounded him out as a parent to be loved of any youth. For him, no "nights out" with old cronies in questionable haunts. No odour of liquor or tobacco offends his friends or family, nor mars the sweetness of his home. Vacations and holidays mean an outing with his wife and children, a trek into the fields and hills and streams with his boys. The joy of his life is to take them by the hand and all go, regularly, to Sunday School, M.I.A., Priesthood Meeting, games, and socials, all under the broad and lofty ideals of the Church. Through his example, his children are enriching their community. They share in the civic life about them. They help the needy and are kind to the sick and those who have cause to mourn. They have seen their father pay his tithes and offerings and willingly give of his time and talents to every worthy cause.

Now let us see the family as they gather together for the evening meal . . . shining faces around the table . . . children assisting mother with last minute details, and the bowed heads as one is called upon to offer grateful thanks for all these blessings.

And so the story continues . . . Trials? Yes. Sorrows? Of course there are sorrows; but through them all have come understanding, patience, sympathy and appreciation. The blessed Priesthood of the Living God which has been bestowed upon the head of this father in Israel has, through his magnifying of the same, made possible this most wonderful of all conditions on the earth . . . a true Latter-day Saint home.

The wonder of this lies in the proven truth that every Latter-day Saint home can be like this . . . that each family may enjoy the full, rich basket of fruit offered by the Lord if we but keep His commandments and walk in His paths, for he has said, "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D. and C. 82: 10)

South London Branch Increasing in Attendance and Activity

LOCATED at 149 Nightingale Lane, Balham, London, the South London Branch is the largest of the three branches of the Church in the "world's greatest metropolis." Inasmuch as its chapel and office are located in the same building as the British Mission Headquarters, the South London Branch is often host to many friends, investigators, and visitors from other branches and from stakes of Zion.

Although its Branch membership was reduced considerably in November, 1946, when the North London and Catford Branches were re-opened, nevertheless, the South London Branch now has larger attendances at all meetings than in years previous.

The Branch is under the leadership of Branch President Frank Smith; his counsellors, Frederick Beckingham and Herbert S. Millard; and clerks, David E. Gardner and David Smith. All auxiliary organisations are active. Priesthood Meeting is held every Sunday morning following Sunday School, with Frederick Beckingham directing the Melchizedek Priesthood lessons and Herbert S. Millard directing the Aaronic Priesthood lessons.

The South London Sunday School is under the supervision of Superintendent William H. Bickerstaff and his assistants, Lucy Ripley and Stanley Milton. Much enthusiasm has been created over the current lessons and enrolment is increasing rapidly. Average attendance now exceeds ninety.

Relief Society is held every Wednesday evening and is directed by Relief Society President Gladys A. Millard and her counsellors, Florence Mead and Mollie Smith. Their visiting teacher programme has been carried on very successfully to date. The Presidency is now contemplating the



The South London Branch Presidency
From left to right: Frederick Beckingham, David Gardner, Frank Smith, Herbert S. Millard. David Smith was absent when photo was taken

purchase of a canning machine and pressure cooker.

M.I.A. is directed by Elsie Willmott and her counsellors, Joan W. Emmins and Vera Alfreds, and Herbert G. Bickerstaff and his counsellors, Walter J. Chiles and Robert S. Millard. All departments, excepting Senior Scouts, are organised and are actively operating. Average attendance is sixty. Robert S. Millard has been appointed Scoutmaster over the newly-created Boy Scout Troop.

The South London Primary is headed by Consie Wynn and her counsellors, Elsie Bickerstaff and Joan W. Emmins. An active programme is being followed. Average Primary attendance is forty.

Jack Wynn, assisted by Lillian Foster and Consie Wynn, heads the Genealogical Committee of the South London Branch. They are rendering valuable assistance to Branch members in searching their genealogy.

Herbert S. Millard has recently been appointed chairman of the Branch Music Committee, composed of

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MESSAGE from the MISSION PRESIDENCY



“**A**ND they shall also teach their children to pray and to walk uprightly before the Lord.”
(D. and C. 68: 28)

Latter-day Saint parents are charged with a great responsibility—that of teaching their children the principles of the Gospel of Jesus Christ, thus laying the foundations upon which they can build their individual testimonies of the validity of the Gospel. It is the responsibility of the parents, according to the word of the Lord, to teach their children to pray and to walk uprightly before Him. The Church of Jesus Christ of Latter-day Saints has taken great strides in assisting the parents in discharging their responsibilities in the establishing of Sunday Schools and other organisations wherein the youth of the Church might receive additional Gospel training.

The Sunday School organisation of the Church has grown from its humble beginnings in the Great Salt Lake Valley in 1849 to a mighty organisation extending to many countries throughout the world, and with an enrolment exceeding 400,000. Thousands of teachers are presenting lessons on the New Testament, Old Testament, Book of Mormon, Church History, and other phases of the Gospel, each Sunday morning and afternoon.

At Sunday School, the child is taught to pray. He is taught the necessity of faith, repentance, baptism, and the laying on of hands. He is taught of the Restoration of the Gospel and of the Holy Priesthood. Then, too, he is taught the importance of love, respect, obedience, chastity, and unselfishness.

There are engaged at the present time over two hundred and fifty officers and teachers instructing and moulding one thousand and two hundred children throughout the British Mission. These children are growing and developing under the co-operative labours of parents and Sunday School teachers into well-informed, clean and virtuous young men and women, able to withstand the trials and temptations that they will meet.

The British Mission Presidency encourages all Saints to take full advantage of the Sunday School in their branches and to send their children regularly each Sunday, thus helping to discharge the great responsibilities which have been given them in shaping the lives of their children.

*Selwyn J. Boyer
Wallace L. Reid
George A. Cook*

● — “UPON THIS ROCK” — ●

UPON this rock I will build my church and the gates of hell shall not prevail against it.”

Judged by the claims, based upon these eighteen words, they are some of the most important and significant that have ever been spoken or written. Hundreds of millions of people look to them for their present religious security and assurance of future salvation. Thousands of books and articles have been written in support of the claim that this text “guarantees” a certain church against complete destruction by the forces of evil.

Is this sweeping claim tenable? That depends upon what is meant by the sentence “the gates of hell shall not prevail against it.” Does that sentence mean that the forces destructive of religious truth will not prevail against any of the members of the church at any time? No one believes that. The church that places so much dependence upon this text has, itself, by its Roman Inquisition, actually put to death hundreds of dissenters or “heretics.” This fact conclusively proves that she does not hold that the whole body of the church, at any time, is “guaranteed against error.”

What then is the specific claim of those who depend so much on the words the “gates of hell shall not prevail”? They do not claim that Peter was actually the “rock” upon which the church was built. They specifically claim that Peter “next to Christ is the chief foundation stone—as chief Pastor,” of the Church. Or in other words, he was given the “primacy” as head teacher of Christendom. The all important claim of this faction of Christendom consists of their claim that by virtue of the promise that the “gates of hell should not prevail against the church,” Peter and his successors as heads of the church, were vested with “infallibility” so that in their official utterances regarding “faith and morals,” they would be guaranteed against error”;

By Nephi Jensen
Former President of the
Canadian Mission

and that the church would in consequence of this “infallibility” be preserved from destructive error; and would have perpetual unbroken divine succession.

This interpretation of the text under consideration raises the all important question, what was the basis of Peter’s inerrancy in teaching? Was it the fact that he was the senior apostle that made him inerrant in his teachings? No interpretation of the text will support the conclusion that Peter was vested with “infallibility” by virtue of his apostolic seniority. Peter was counted “blessed” because his “Father in heaven had revealed” to him that Jesus is the Christ. Or in other words, the basis of the validity of Peter’s confession was a revelation from God. Or in other words, Peter was “built upon the rock”—the truth that Jesus is the Christ—by an actual direct divine revelation to him of this great eternal truth.

According to the plain teachings of the scripture, only those to whom it has actually been revealed by God Himself that Jesus is the Christ, are “built upon the rock.” On this vital point, the words of Paul are most impressively convincing. “No man can say that Jesus is the Lord, but by the Holy Ghost.” (1 Cor. 12: 3)

There is no warrant in scripture for the strained idea that the earthly head of the church should be an “infallible” man, merely “guaranteed against error,” or prevented from erring on the rarest occasions when he officially “defines” points of doctrine on “faith and morals” for the church. The only possible semblance of a scriptural analogy of this technical idea of church government is furnished by the story of Balaam.

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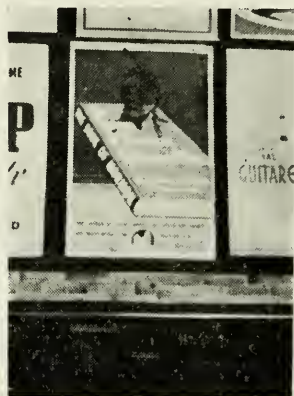
Londoners Glimpse Church Tube Poster

LONDONERS are now well aware that the Church of Jesus Christ of Latter-day Saints in London is doing its utmost to propagate its teachings and to attract the interested and the curious.

Many methods have been employed in the past by the Church in an attempt to bring to the public eye some of the features of Mormonism. Open-air meetings at Hyde Park, wide-scale tracting, and publicity through the London basketball team, newspapers, speaking engagements before civic organisations, and district conference posters, have all contributed towards bringing to the attention of many groups throughout London some of the principles of Mormonism.

But very recently, another method has been introduced, whereby the majority of people living in or about London are having brought to their attention some salient features concerning the Church. Among the many advertisements posted in the world's greatest subway system, the London Underground, are numerous attractive five-colour posters sponsored by the Church.

The posters, designed by John Bullock, Fleet Street artist and member of the St. Albans Branch, show the head of an American Red Indian in silhouette form, superimposed partly on a background of red and extending over the top of a vast, slate-coloured Book of Mormon. Along the side of the Book, in bold yellow letters, are the words, "Book of Mormon." On the face of the Book is written, "The History of American Civilisation—600 B.C. The Church of Jesus Christ of Latter-day Saints." The red background fades to a bright pink towards the bottom of the poster. Here is a small



One of 200 Church Posters on Display in London Tubes

symbolical illustration of the Salt Lake City Temple, and the words, "For Information:—The Church of Jesus Christ of Latter-day Saints, 149 Nightingale Lane, Balham, S.W.12, Phone:—Battersea 4510."

The posters number 200 and are being displayed for a period of six months. While some posters are distributed among tube stations on the Central, Piccadilly, District, Metropolitan, and Bakerloo Lines, the greater number of them appear in the central and southern portions of the Northern Line.

An additional 200 posters are soon to be distributed to branches in the London area for display on bill boards near the meeting places. It is hoped that much favourable attention will be gained by these displays. Poster distribution is under the direction of London District President Richard W. Clayton.

Scottish Lass

Excels in Drama

IT is with pleasure that we introduce to readers of the *Star* this month, Betty Sutherland of Aberdeen, Scotland. Betty has achieved distinction for herself in the drama circles of the "Silver City beside the Dee" and has been a stalwart in the activities of the Aberdeen Branch.

On February 13th and 14th, packed houses in the Music Hall, Aberdeen, saw the Northespians present "The Trojan Women," by Euripides. Betty's sterling performance in this classical Greek drama is a result of many years of work in the dramatic field.

Her first experience on the stage came in 1943, when, as a member of the Torry Pupils and Former Pupils Association of Aberdeen, she played one of the leading roles in Shakespeare's "The Taming of the Shrew." As a member of this association during the next four years, Betty appeared as the nurse in "Romeo and Juliet"; Anna, Tobit's wife, in "Tobias and The Angel"; and took parts in various recitals of scenes from Shakespeare as well as learning parts for several "Bobbie" Burns' supper evenings, which is an annual event in Scotland.

Betty has also taken her part as producer. When fifteen years old, in June of 1944, she gathered a cast of thirty children, six to fourteen years of age, and produced a variety concert which played to capacity audiences in the Torry School, Aberdeen.

One of the most important phases of Betty's life has been her work in the Branch and District in which she resides. Her record is one that all could profitably study, for behind it is one of the gems of our Latter-day Prophet, Heber J. Grant, "That which we persist in doing becomes easier, not because the nature of the thing has changed, but because our ability to do has increased." In January, 1947, she knew nothing of Chorister work, but had been appointed Sunday School

By Reed M. Izatt
Scottish District



Betty Sutherland

Chorister. She immediately began studying the fundamentals of conducting. She found little outside help, but with humility and perseverance she mastered the art and today conducts all of the Sunday School numbers with a professional flourish of the right hand.

Betty is President of the Y.W.M.I.A. of the Aberdeen Branch. Working with the President of the Y.M.M.I.A. and the Branch, she has assisted in building the M.I.A. from a humble beginning of three or four persons a year ago, to a rapidly increasing membership of thirty, with classes now functioning for all age groups.

In behalf of the Saints in Britain, we extend to you, Betty Sutherland, our sincere congratulations for the accomplishments that have been yours. May your life continue to be a guiding light to others that they might see the effect that the Gospel of Jesus Christ has upon those whose lives are fashioned by its standards and principles.

New Belfast

Property Dedicated

A NEW day for the Church in Ireland dawned on March 8th, when President Alma Sonne dedicated the first property the Church has ever owned on "The Emerald Isle" in Belfast.

The dedicatory service was one of three meetings held on that day in the imposing structure on "The Mount" in Belfast. To have a place "of our own" is part of the fulfilment of dreams of many faithful Irish Saints. President Carl Whatcott of the Irish District conducted the service, under the supervision of President Sonne and President Selvoy J. Boyer.

After the dedicatory prayer by President Sonne, Anne Dunn of the Belfast Branch sang "The Stranger of Galilee." Speakers were Elder Whatcott, President Sonne, President Boyer, and Elder Wallace G. Bennett. A chorus of Irish District missionaries sang "See the Mighty Angel Flying."

President Sonne in his sermon commented on the song "O My Father," which had been sung by the congregation, and said the truths in it will eventually be recognised by many. He expressed his hope that people may some day consider religious truth with as little prejudice as they now consider scientific truth. He asked his audience, which included many friends, "What church can you accept with all your soul, without reservations?" Reading



Belfast Chapel

Joseph Smith's testimony, he declared it to be one of the greatest testimonies ever given. He gave his own testimony that God's kingdom is on the earth.

The Sunday School honoured mothers. The evening service, attended by a capacity congregation of eighty-five, featured a Relief Society programme. Mrs. Joseph Ditty and Joan Taggart of the Belfast Branch spoke, as did Sisters Leona B. Sonne and Gladys Boyer, heads of European and British Mission Relief Societies. Presidents Sonne and Boyer also spoke.

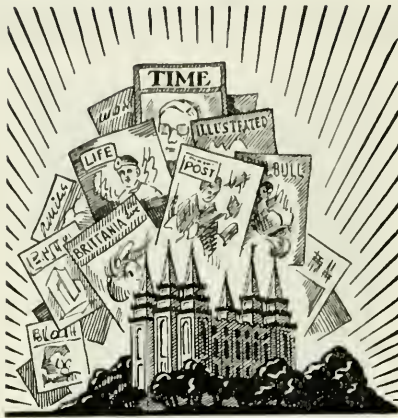
MAY—JUNE DISTRICT CONFERENCE SCHEDULE

THE following district conferences will be held during the months of May and June in the British Mission:

April 4th	- - -	Leeds	May 2nd	- - -	Liverpool
April 11th	- - -	Welsh	May 9th	- - -	Manchester
April 18th	- - -	Hull	May 16th	- - -	London
April 25th	- - -	Scottish	May 23rd	- - -	Nottingham

Additional information can be obtained about any one of these conferences from the district and branch presidents.

THE CHURCH AND THE PRESS IN BRITAIN



THE following are excerpts from recent publications in Great Britain pertinent to the Church:

Cambrian News (Aberystwyth)

EX-G.I. ELDERS—MORMON MISSIONARIES FROM THE STATES.

Last year throughout the United States much has been said, sung, and written concerning the centenary of the settling of the State of Utah in 1847, when Brigham Young and his gallant band of pioneers settled in the desert valley, that is today the thriving metropolis of Salt Lake City.

Recently two young Americans representing the Church of Jesus Christ of Latter-day Saints, arrived in Aberystwyth to begin missionary work. They are Elders Vaughan Terry of Salt Lake City, Utah, and C. R. Campbell of Rupert, Idaho. Both have served in the American Armed Forces and are now spending two years in Great Britain doing missionary work at their own expense. There are 185 Mormon missionaries in Britain now and over 5,000 throughout the world, constituting the largest missionary organisation in existence.

People often have a gross misconception of what the Mormons are and what they believe, said the elders. After a visit to Salt Lake City, Ella Wheeler Wilcox, the American poetess,

said, "I am ashamed to confess that until recently I had supposed Mormonism and Polygamy to be synonymous. Few know the remarkable and tragic history of the Mormons. They are essentially a peaceful and industrious people; their sufferings have been severe." Polygamy is neither taught nor tolerated among the Mormons.

Elders Terry and Campbell are holding a series of free public lectures, illustrating their talks with a projector.

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Stockport Express

MORMONS IN STOCKPORT—Occasionally a "story" surrenders itself to a newspaper, gives itself up in the office. So it was when Mr. Charles E. Scott (26) and Mr. Frank P. Reese (20) came to the "Stockport Express" this week and announced that they were missionaries to Stockport from the Mormon Church, which has its headquarters in Salt Lake City, U.S.A.

Mention Mormons and the public mind flies immediately to Brigham Young and a plurality of wives. "No, sir," say these young men who are anxious to start a branch of the Mormon faith in Stockport, "there has been no polygamy practised in the Mormon Church since 1890. Since that time anyone who has tried it has been excommunicated and prosecuted."

Marriage, they declare, is sacred, and they have a strict moral and health code with which to back this belief. Members do not use tea, coffee, alcohol or tobacco and, as a result, claim to have the lowest percentage of disease of any section of the American community.

Mr. Scott, who was a welder, and Mr. Reese, who was a farmer, both left their jobs to take up their mission work. It will take them about two years, they reckon, and during that time they will pay all their own ex-

penses. When they have finished they will leave their lodgings in Beech Road, Stockport, and return to their homes and jobs in America.

In the meantime they are out to revive the Mormon faith in Stockport. For they have discovered there was a Mormon mission here some twenty years ago.

★ ★ ★

Edinburgh Evening News

PAY THEIR OWN WAY—Members of the Church of Jesus Christ of Latter-day Saints, or "Mormons" as they are often mis-called, have at present about 4,000 voluntary unpaid missionaries scattered throughout the world. Three elders of the 150 in Britain today (mostly young men) are at present visiting Scottish Universities, and last night they presented a film and gave addresses to Edinburgh students.

Hailing from Utah, U.S.A., which is the heart of the Church, these young men go abroad on missions of two years, each paying his own way, before returning to everyday life in a community that has no paid ministers. About sixty per cent of them who are missionaries at the moment are financed by savings accumulated while in the Forces. One of the elders told me that members of the Church are famed for their good health. They favour abstinence from stimulants and hot drinks—tea, coffee, liquor, tobacco, etc.

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The South Yorkshire and Rotherham Advertiser

VISITORS FROM UTAH—As part of a civic scheme at Wickersley Modern School concerning the U.S.A., Mr. R. Rawlinson took advantage of the visit of a party of Americans to England, and invited them to the school. They showed an interesting film depicting the growth of Utah from being a desert to a rich land, producing large quantities of food, and "shots" of engineering works were also seen. In a talk following the film, Mr. Wood pointed out that Utah had enough coal reserves

to supply the U.S.A. for 100 years, and enough salt to supply the whole world for a 1,000 years. Mr. A. Holmes and Mr. H. Marshall thanked the visitors. In the Chapel Schoolroom on Monday evening, Messrs. Wood and Rawson, two of the visitors, were received, and a film was shown by Mr. Bitton, a talk afterwards being given by Mr. Shurtliff, also from Utah.

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South London Observer

IF THIS IS WHAT YOU THINK ABOUT MORMONS — FORGET IT.—If your idea of a Mormon is a character clad in sombre clothes, with a long, dark beard and a couple of wives—forget it quickly.

Two of them were guests of Kennington Rotary Club at their lunch at the Elephant and Castle Hotel on Thursday. Both were young and both were dressed in smart lounge suits. One, Arizona-born James L. Mortensen (23), was a war-time navigator in an American Army Air Force bomber.

He told members: "One wife is quite enough for me."

Polygamy was practiced, he said, until 1890, though even before then only two or three percent of the Mormon population ever indulged in it. In that year, the president of the Mormon Church forbade it. Since 1890, polygamy had been punished by expulsion from the Church, and prison sentences.

Elder Mortensen spoke of the people of Utah—centre of Mormon culture—their love of music, dancing and the arts, and their belief in the necessity of enjoyment during leisure hours . . .

But what do American Mormons think of England? Elder Ralph Mecham supplied the answer:

"It's pretty wet here," he smiled. "That was my first impression. I've enjoyed my stay here; people are just a little more reserved, but once you get to know them they are fine people. Hyde Park? That's a great institution; my grandfather spoke there . . ."

—continued on page 126



Editor

CHURCH ORGANISATION AND THE SUSTAINING OF AUTHORITY

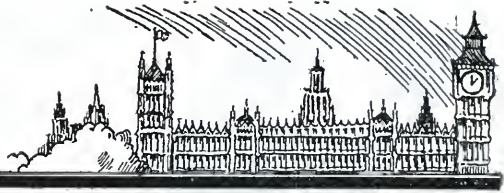
THE organisation of the Church of Jesus Christ of Latter-day Saints is unique, indeed. Though of a democratic nature, it still cannot be technically considered a true democracy. Members of the Church do not have the right to nominate individuals for office. Then, too, because of the belief by Church members that policies of the Church are guided by divine revelation and inspiration, no new doctrines or practices initiated by those not in authority can be considered for incorporation into the Church.

Then, on the other hand, the organisation of the Church is not that of a theocratic dictatorship. While nominations for office come only from those in authority, nevertheless, every officer of the Church must be sustained by vote by those over whom he is to preside or instruct. Before any major change in policy or practice can be effected, the sustaining vote of the body of the Church is required.

Appropriate appellations for the Church organisation have been advanced in the past by Church leaders, each containing elements of both democracy and theocratic dictatorship. The Church organisation contains most of the acclaimed virtues of democracy: the leaders of the organisation must be approved to exercise in that capacity, and also, those who serve in positions of leadership over designated groups must first receive the sustaining votes of those over whom they are to preside. The Church organisation also has some of the benefits of a theocratic dictatorship in that all appointments to office and the formation of policies are virtually controlled by a few leaders (the First Presidency and the Quorum of the Twelve) at the head of the Church. The essential feature which distinguishes the organisation of the Church of Jesus Christ of Latter-day Saints from that of any other organisation, of course, is the principle of divine revelation.

We as members of the Church believe that at the head of this organisation is a man who is a prophet, seer and revelator, just as was Moses of old. Then, too, we believe that the counsellors to the President, the Quorum of the Twelve Apostles and the Presiding Patriarch are prophets, seers and revelators. And we sustain them as such at our branch, district and mission conferences.

We believe that the organisation of the Church was established according to the will of the Lord. We believe that it is an organisation especially designed to meet the needs of the Kingdom of God on earth. The Lord in His wisdom has given Church members the right to exercise the gift of free-agency in approving their leaders. Each member has the right to sustain those in authority over him.



The standard dictionary definitions for "sustaining" are those of "bearing up," "supporting the weight of," "holding up," and "fully supporting." In each case, it is quite clear that "sustaining" means more than mere approval. Rather, the definitions each indicate that to sustain someone is to back him up, to help him, to support him.

When we sustain the General Authorities at our conference, not only do we signify our approval, but also, we signify that we are willing to follow their counsel and accept the advice which they may give. Likewise, when we sustain our branch presidents and our branch auxiliary officers, we indicate our willingness to follow their leadership and perform any task which they might assign us in righteousness.

Therefore, we should do our utmost to offer our full support to all those in authority over us. Perhaps, there will be times when we are not able to see the wisdom in decisions made by our presiding officers, but, nevertheless, the past has proved that a man will not be misled by following the constituted authorities.

Joseph F. Smith said this: "The moment a man says he will not submit to the legally constituted authority of the Church, whether it be the teachers, bishopric, the high council, his quorum, or the First Presidency, and in his heart confirms it and carries it out, that moment he cuts himself off from the people of God, for he ignores the authority that the Lord has instituted in his Church. . . . If we begin to cut off this one and that one, and set their authority aside, we may just as well at once set God aside, and say that He has no right to dictate."

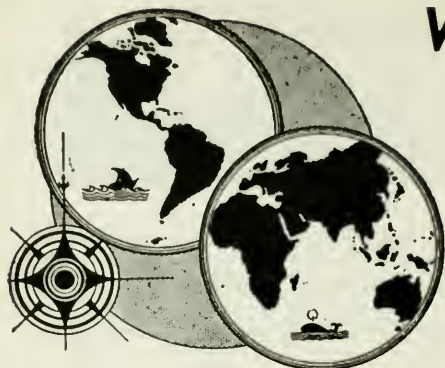
In the words of President Brigham Young: "The Lord Almighty leads this Church, and He will not suffer you to be led astray if you are found doing your duty. You may go home and sleep as sweetly as a babe in its mother's arms, as to any danger of your leaders leading you astray, for if they should try to do so the Lord would quickly sweep them from the earth."

The organization of the Restored Church was instituted by divine command. Leaders and policies are determined through revelation and inspiration. However, in accordance with the wisdom of the Lord, all members have the privilege of publicly manifesting their sustaining approval or rejection. By indicating their approval, they also indicate their willingness to accept the counsel of those in authority. Church members know that they will not be led astray by following their leaders, as they know that the Church authorities are divinely guided.

We have been blessed with membership in the Church of Jesus Christ of Latter-day Saints. May we ever show appreciation and gratitude for all our blessings by our increased labours and by our respect and obedience to the constituted authorities.

—WILLIAM R. CALLISTER

World Church News



118TH ANNUAL CONFERENCE SCHEDULED.

— The 118th Annual Conference of the Church will be held in the Salt Lake Tabernacle on April 4th, 5th, and 6th. All sessions will be under the direction of President George Albert Smith, assisted by his counsellors, President J. Reuben Clark, Jr., and President David O. McKay. All General Authorities of the Church will be in attendance with the exception of Elder Stephen L. Richards of the Council of the Twelve, who is still touring the South American Missions; Elder Matthew Cowley of the Council of the Twelve, who is touring the Pacific Missions; and Elder Alma Sonne, Assistant to the Council of the Twelve, who is presiding over the European Missions.

TABERNACLE ORGANIST WINS ACCLAIM.

— Alexander Schreiner, Salt Lake Tabernacle organist, has recently completed a five-week tour of America and Canada appearing in twenty-five concerts, and winning great acclaim by the press of the nation. One of his two concerts at Boston was at Harvard University and was broadcasted over a nation-wide radio hook-up. Other concerts were presented at New York City's world famous town hall to an overflowing crowd; the Springfield Presbyterian Church, where Abraham Lincoln attended services; Chicago; Seattle; Richmond; Oklahoma City; and many other cities. A concert at St. Catherine, Ontario, was sponsored by the Canadian Organists Guild for the

benefit of the reconstruction of British organs. In nearly all his concerts, Elder Schreiner played as encore numbers, the Latter-day Saint favourites, "Come, Come Ye Saints," and "Oh My Father."

PRESIDENT MCKAY VISITS MEXICAN MISSION.

— President David O. McKay, second counsellor in the First Presidency, has recently returned from an extended tour of the Mexican Mission. President McKay reported that the Saints in Mexico are a united body of people and are moving ahead as never before. While in Mexico, President McKay dedicated a chapel and a social centre for the Church at Cuautla, Colonia, Zapata. President McKay travelled about the Mission, visiting groups of Saints and missionaries. He was very optimistic about the future of the Church in Mexico.

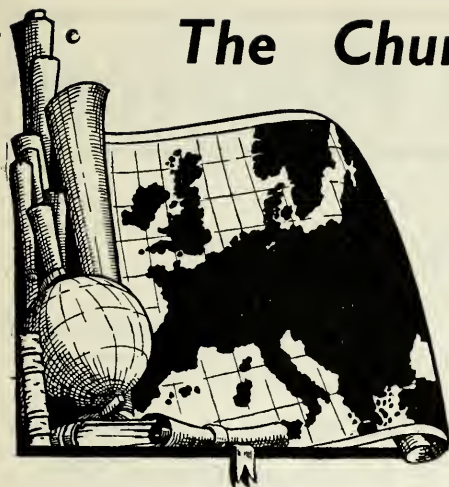
BRIGHAM CITY FOURTH WARD WINS M MEN BASKETBALL TOURNAMENT.

— The Brigham City Fourth Ward defeated the Edgehill Ward (Salt Lake City) by the score of 34 to 32 on March 6th, to become champions of the world's largest basketball league—the M Men League of the Church of Jesus Christ of Latter-day Saints. It is estimated that 8,000 young men were active in the M Men competition during the 1947-48 basketball season.

NEW CHURCH LITERATURE — DISCOURSES OF B. H. ROBERTS.

— One of the most recent books concerning Church doctrines to be released from the presses is entitled, "Discourses of B. H. Roberts," compiled by Elsie Cook, former secretary to President Roberts. This book is a compilation of the last seven talks delivered by President Roberts. This volume is indeed a fitting memorial to one of the latter-days' most valiant defenders of the faith—President B. H. Roberts.

The Church in Europe



CHURCH PUBLICITY IN SWITZERLAND, GERMANY. — In a recent Sunday afternoon broadcast from Bern, Switzerland, the Church received what President Scott Taggart described as "I believe was the most valuable bit of publicity the Church has ever received in this mission." Dr. Paul Wyler, Associate Professor of Modern Languages at the University of Utah, talked on "Salt Lake City, the Mormon City." President Taggart writes, "His talk, factual from beginning to end, and in every respect favourable to the Church and its members, was well organised and beautifully given." A number of Tabernacle Choir recordings were presented on the same programme.

PUBLIC MEETINGS IN FRENCH MISSION SUCCESSFUL. — When French missionaries know that President James L. Barker will visit them, they arrange public meetings to feature him. A linguist, scholar, and writer, President Barker is also a forceful and authoritative advocate of the Restored Gospel of Jesus Christ. Recent meetings were held in Strasbourg, Colmar, and Mulhouse, France. In Strasbourg, 400 people attended. He has also been successful in Switzerland, explaining Mormonism not long ago to a large interested crowd in Lausanne. He is scheduled to deliver a public lecture in Zurich as a guest of the Swiss-Austrian Mission.

PRESIDENT SONNE VISITS HOLLAND, BELGIUM. — Early in March, President Alma Sonne flew to Holland to inspect property in Zutphen, Holland, and visit missionaries in Antwerp, Belgium. Missionaries recently assigned in Antwerp are encouraged and hopeful over missionary prospects in Flemish Belgium. President Sonne visited President Cornelius Zappey of the Netherlands Mission, and was also met by President Jean Wunderlich of the West German Mission, whose wife has just been granted permission to join him in Frankfurt.

WELFARE SUPPLIES LOST IN PARIS FIRE REPLACED BY CHURCH. — Early this year a warehouse fire in Paris destroyed welfare supplies intended for French members of the Church, as well as goods belonging to several other agencies. After careful consideration, it was decided not to divert supplies in Geneva from Germany. Within three days after the First Presidency asked the General Welfare Committee to replace the shipment destroyed in the Paris fire, supplies were on their way from Salt Lake City—packed, produced and prepared by the voluntary labour of Church members in Zion.

CZECH MISSIONARY PARTICIPATES IN MONUMENT DEDICATION. — Elder Clarence L. Madsen of the Czechoslovakian Mission has the unique honour of representing his Country and Church in the dedication of a monument erected by the Slovaks of the village of Sobotists, commemorating the death of one air crew member and the rescue of the others, including Elder Madsen, during the war. Ambassador Lawrence A. Steinhardt represents the U.S. Government at the occasion. Little did Elder Madsen realise he would some day return as a missionary among the people who rescued him when his plane was shot down in 1944.

British Mission



ARRIVALS AND ASSIGNMENTS

The following missionaries arrived in the British Isles aboard the "Queen Mary" on February 25th:

Elder **JAMES MELVIN TOONE, JR.**, of Paul, Idaho, was assigned to labour in the Nottingham District.

Elder **KEITH EDWIN TIBBITS** of Idaho Falls, Idaho, was assigned to labour in the Nottingham District.

Elder **DAVID WOODRUFF WIDMER** of Geneva, Idaho, was assigned to labour in the Welsh District.

Elder **MYRON DAVID SESSIONS** of Clearfield, Utah, was assigned to labour in the Liverpool District.

Elder **ROY BYNG BEAZER** of Beazer, Alberta, Canada, was assigned to labour in the London District.

Elder **VERNON J. MEACHAM** of Provo, Utah, was assigned to labour in the London District.

The following missionaries arrived in the British Isles aboard the "America" on March 10th:

Elder **TURA MELVIN ALDOUS** of Tooele, Utah, was assigned to labour in the Norwich District.

Elder **WALLACE EZRA PLANT** of Boise, Idaho, was assigned to labour in the Bristol District.

Elder **DON MILLER WHEELER** of Salt Lake City, Utah, was assigned to labour in the London District.

Elder **RONALD RAYMOND SALO** of Bell, California, was assigned to labour in the Birmingham District.

The following missionaries arrived in the British Isles aboard the "Queen Mary" on March 26th:

Elder **HAROLD MARION DOUGAL** of Boise, Idaho, was assigned to labour in the Newcastle District.

Elder **VICTOR EARL GILBERT** of Castlegate, Utah, was assigned to labour in the Newcastle District.

Elder **MARVIN EARL PRESTON** of Vale, Oregon, was assigned to labour in the Leeds District.

Elder **RALPH CRYSTAL** of American Fork, Utah, was assigned to labour in the London District.

Elder **EVANS ELDRED ROYLE** of Salt Lake City, Utah, was assigned to labour in the London District.

Elder **FRANZ MARK JOHANSEN** of Huntsville, Utah, was assigned to labour in the London District.



APPOINTMENTS AND TRANSFERS

Elder **JAMES H. GILBERT** was transferred from the London District to the Nottingham District on February 27th.

Elder **JOHN L. SMITH** and Sister **ANNIE M. P. H. SMITH** were transferred from the Sheffield District to the Scottish District on March 8th.

Elder **LYSLE G. MUNNS** was transferred from the Liverpool District to the Norwich District on March 12th.

Elder **JAMES L. MORTENSEN** was transferred from the London District on March 13th to the Bristol District, where he has been appointed District President.

Sister **LEAH LLOYD** was transferred from the Norwich District to the Nottingham District on March 27th.

Elder **THOMAS H. HEAL** and Sister

EVA WARD HEAL were transferred from the Bristol District to the Sheffield District on March 19th.

FREDERICK W. OATES was appointed President of the Newcastle District, replacing Elder Kenneth M. Oswald.

DEREK HARLAND was appointed a Counsellor in the Newcastle District Presidency.

Elder **KENNETH M. OSWALD** was appointed Supervising Elder of the Newcastle District.



DISTRICT ACTIVITIES

BIRMINGHAM DISTRICT

Reported by E. John S. Jones

The Birmingham Branch Gold and Green Ball was held at the Birmingham Chapel on February 14th. A fine supper was prepared by the Branch Y.W.M.I.A. Presidency: Mary Joseph, Eugenie Yates and Olive Millward. The highlight of the evening was the crowning of the queen, Valerie St. John Yates, by District President Charles L. Norton. The crown was in the form of a beautiful diamond tiara. Dancing was directed by M.C. Ivor Thomas and prizes were given and games directed by E. John S. Jones.

The Kingstanding Primary held a party on February 5th. Fifty children enjoyed a fine assortment of refreshments. A concert was presented and games were played. The evening was under the direction of Winifred Stokes and missionaries, Melvin White, Richard Hendricks, Caroline Tucker, Nancy Tenney and Lily May Norton.

A flourishing Sunday School is also being held at Kingstanding. Elders White and Hendricks have supervised.

Baptismal services were held at the Birmingham Branch Chapel on February 28th. The following were baptised by District President Charles L. Norton: Norman E. Jones, confirmed by Elder Lamar T. Empey; Eva M. Makin, confirmed by Elder DeLynn V. Labrum; Barbara J. Weyham, confirmed by Elder Jonathan Bennett; Gillian M. Wey-

ham, confirmed by Elder Melvin A. White; Irene M. G. Jones, confirmed by Elder Richard W. Hendricks; Thomas M. Hannah, confirmed by Mission President Selvoy J. Boyer.

Birmingham Branch Mother's Day programme was held on March 17th. Poems about Mother were given by Christeena Dyson. Margaret Makin gave an appropriate address. Addresses were also given by Leslie Megeney, Winifred Stokes, and President William St. John Yates. Vocal numbers were rendered by George A. Makin and the Singing Mothers and Daughters. Flowers were then distributed to the mothers present. 102 members enjoyed the beautiful spirit present.

HULL DISTRICT

Reported by Burchell E. Hopkin

The Hull Branch Primary sisters surprised and delighted the children who participate in this organisation at an unexpected party, in place of the regularly scheduled lessons, on the evening of March 2nd. After the opening prayer, the forty-nine boys and girls present were led in games and songs. Before the evening's enjoyment was brought to a close the children were served refreshments, thoughtfully donated them by those sisters charged with the leading of the auxiliary.

Mother's Day was observed in the Hull Branch Sunday School on March 7th. A suitable programme was

arranged, under the direction of the Superintendency for presentation to the Sunday School congregation. The bulk of the morning's activities was occupied by the children in paying respect to the love and wisdom of their mothers. In poem and song, with filial sincerity, these youngsters voiced the sentiments of their pure hearts.

A special invitation had been extended to the mothers of our Sunday School children to be present at this celebration. Those who responded were publicly presented our floral tribute by their own sons and daughters. Flowers were also sent to the homes of those mothers not in our midst at that time.

IRISH DISTRICT

Reported by Anne B. Dunn

A Valentine Dance was held in the recreation room of the Belfast Branch, which proved to be an outstanding success. The M.I.A. officers directed the affair. Many new friends were introduced to M.I.A. George Walker's "swing contributions" were greatly appreciated by the forty members and friends present. A fancy-dress parade was an interesting and amusing feature. The prizes for the most original costumes were presented to George Walker and Victoria Miller.

The Belfast Branch Sunday School organised a Leap Year Proposal Party. Many members and friends enjoyed the social evening of games and dancing. The food was served by the Sunday School officers.

A Mother's Day programme was held on March 7th at Belfast. Many mothers enjoyed the programme under the direction of Sunday School Superintendent Jack Ditty. Evelyn Dodds and Joan Taggart were the speakers. Lillian Ditty responded on behalf of the mothers. Elsie Stewart and Rosetta Larmour both rendered beautiful vocal items. Each mother in the Branch was presented with a beautiful corsage.

Ernest Hamilton was baptised at Carnalea on February 21st by Elder Albert E. Walker, and confirmed by Elder Edgar M. Gardner on February 22nd.

LEEDS DISTRICT

Reported by Ralph L. Jack

Leeds District annual M.I.A. Gold and Green Ball was held on February 20th and was attended by nearly 100 couples. President Selvoy J. Boyer crowned Miss Beatrice Marsden of the Dewsbury Branch, Queen of the District. The dance was held at the Bradford Masonic Hall.

M.I.A. activities for the District also included a costume-novelty dance on March 6th. Third in the branch-sponsored series, the dance was well attended. Novelty prizes were given for costumes and special dances. The evening was directed by Bradford M.I.A. Presidents, Albert Kirk and Annie Illingworth.

Six persons were baptised and confirmed members of the Church at a baptismal service held on February 28th at the Bradford Chapel. The following persons were baptised by Elder Albert J. Longhurst: Beatrice Marsden of Dewsbury, confirmed by Elder Oliver J. Bennett; Hetty Mary Fallon of Bradford, confirmed by District President Weston N. Christensen; Robert Thomas Ames of Bradford, confirmed by Elder Norville Craven; Joyce Faulmin, confirmed by Branch President Stanley Robertshaw; Brian Reynolds Holroyd and Leslie Reynolds Holroyd of Halifax, confirmed by Elder Longhurst.

In addition to the farewell programmes throughout the District for the Saints who are emigrating, was the farewell given the German brethren of the Leeds Branch, who are to return to their homes shortly. The dates are only tentative, but Herman Mossner is expected to leave in April, Wilhelm Raschke in May, and Wolfgang Kruger in June.

Leeds District missionaries attended a chili supper prepared by Sister Mary G. Walker at Fernbrook, the evening before she and her husband, former Leeds District President Albert C. Walker, left for Salt Lake City. Present also was the new District President, Weston N. Christensen.

LIVERPOOL DISTRICT

Reported by Howard C. Macfarlane

On February 28th, auxiliary officers and teachers of the Liverpool District again assembled at Preston for their monthly union meeting. After the meeting, a social was held, directed by the Branch President and elders of Accrington.

On February 7th, the Burnley Branch Relief Society held a social under the direction of Nancy Lord. Arthur Moore organised games and dancing. Chips and peas were served to the forty people in attendance. Music was provided by William and Nancy Lomas.

The Bee-hive girls of Burnley held a Valentine social on February 14th, with Bee-keeper Marion Cook in charge.

The M.I.A. was recently re-organised at Burnley, with Elder Clifton R. McBride as President and Eunice Cook as First Counsellor. Opening night was March 9th. The programme included the film, "Utah," shown by the travelling elders, Don C. Wood and Edward R. Shurtliff.

LONDON DISTRICT

Reported by Ruth Millard

Baptismal services were held at the South London Chapel on February 22nd. Norman Ian Pitt was baptised by Elder Bruce E. Petersen and confirmed by District President Richard W. Clayton; Lily Mabel Jordan was baptised by Elder Peterson and confirmed by Elder William R. Waite; Marianne Elizabeth Gillings was baptised by Elder Robert E. Riggs and confirmed by South London Branch President Frank Smith; Joyce Evelyn Wicks was baptised by Elder Riggs and confirmed by Elder Archie J. Haskins; Kenneth Gordon Barry Uings was baptised by Elder Riggs and confirmed by Elder Darrel C. Larsen; Josephine Annie Mary Uings was baptised by Elder Riggs and confirmed by Elder Hyrum P. Hatch; Peter Gerald Darling was baptised and confirmed by Joseph Darling; Tina Rosa Cunningham was baptised and confirmed by James R. Cunningham.

St. Albans Branch Conference was held on March 14th. A fine spirit prevailed at the three sessions. There was good attendance at all sessions.



The St. Albans Branch M.I.A. again presented its minstrel show on March 16th at the Central Hall. It was given before an audience numbering nearly 300 in aid of the Co-operative Youth Club of St. Albans.

Missionaries are once again labouring in the college town of Oxford. It is hoped that in time a branch can be established there.

Open-air meetings at Hyde Park are again being held on week nights. The crowds are large and enthusiastic.

On March 3rd, the London District basketball team, comprised of missionaries labouring in the London District, defeated the Central Y.M.C.A. The team is as yet undefeated and is expected to play in the National Cup Championship.

MANCHESTER DISTRICT

Reported by Norman T. Woodhead

Things are beginning to move in the Manchester District. First place in our report this month goes to one of our newest branches — Stockport. Under the direction of Percy Glassey, newly appointed Branch President, this branch is now holding regular Sacrament, Sunday School, Primary and M.I.A. meetings. Thirty-five persons attended the opening services on February 1st. Enrollment in Primary now exceeds thirty children. M.I.A. activities during February included a Gleaner Comradery under the direction of Vera Barlow at the home of Margaret Moody, a Valentine Day hike to the Kinder Mountains directed by Ronnie Glassey and Brittin Beverley, and a "cowboy" social which was enjoyed by ninety-one people.

Oldham Branch recently held a farewell party in honour of Mary Ellen Wynn, who left on February 27th for

the United States. About eighty-five people attended. The programme was enjoyed by all. It included dancing, games, songs, and a one-act play. Branch President Frank Mellor presented Mrs. Wynn with a signet ring as a token of respect and remembrance from the Saints.

At Rochdale, on February 18th, a farewell social was held in honour of the Barwick family, who sailed for Washington on the "S.S. America" on February 20th. A full evening's entertainment was presented, including many songs, games, and dancing. Branch President Sylvester H. Dale presented the family with a silver cake stand on behalf of the Saints of the branch. Over one hundred people attended, many of them life-long friends of James T. Barwick, and his wife, Emma, and young friends of their three children, Bernard, Kenneth and Beryl.

NEWCASTLE DISTRICT

Reported by Joyce H. Tiffen

On February 15th, President Alma Sonne of the European Mission paid the Middlesbrough Branch a visit. This was President Sonne's field of labour during his first mission, thirty-eight years ago. President Sonne was accompanied by Sister Sonne and Elder Wallace G. Bennett, European Mission Secretary. All spoke at the evening Sacrament Meeting where a group of sixty people were assembled.

NORWICH DISTRICT

Reported by Alfred F. Woodhouse

Beaconsfield Hall, Lowestoft, was the scene of Norwich District's beautiful Gold and Green Ball held on February 19th. About 140 people attended. Dorothy Daniels was crowned queen by Christina Coleby, holder of the honour for last year. After a vocal solo by Sister Betty Mitchell, the queen declared the ball open. An evening of dancing was enjoyed by all present, refreshments being served by Lowestoft M.I.A. officers. Prizes were awarded for dancing and for a lucky number programme.

The Norwich Branch Relief Society gave a concert on February 28th at the

Chapel schoolroom. Vocal and instrumental solos, recitations, humorous songs, and a skit, made an enjoyable evening for the large number of members and friends who attended. Refreshments were served. Funds raised went toward the Branch Welfare effort.

A form of proselyting new to this District has been initiated by missionaries labouring in the Norwich Branch. At a rented stall on the fruit market each Saturday, a display of Church literature is set up together with pictures of chapels, temples, maps, etc. This display has drawn the attention of large numbers of people. At a recent open-air meeting, a screen was set up on the wall of the gardens enfronting the City Hall, and films were shown to about 100 people who gathered around. This enterprise has resulted in the attendance at Sunday School and Sacrament meeting of a number of investigators.

NOTTINGHAM DISTRICT

Reported by M. June Wilson

The Eastwood Branch Relief Society held a very successful Valentine Social on February 14th, under the direction of Sarah Potts, Relief Society President. Songs, monologues and dancing were enjoyed by all.

The Eastwood Branch Presidency was re-organised on February 15th. Edward Wright was released as Branch President, and Sydney G. Hill was sustained in his stead. James Martin and Arthur Coleman have been sustained as the First and Second Counsellors, respectively, in the new branch presidency.

A rummage sale was recently held in Leicester and raised £4:11:6. It was under the direction of the auxiliary officers.

A social was recently held at Leicester at which five branches provided items on the programme and with seventy people in attendance. Eastwood, Leicester, Derby, Hucknall and Nottingham Branches all contributed to the programme. George Bradley directed the entertainment.

At Mansfield, a Primary Valentine Party was held on February 11th at 25 Ruskin Road. Twenty-one children, two teachers, Edith Brown and Jean Hewerdine, and Branch President Clarence Knowles were in attendance.

SCOTTISH DISTRICT

Reported by Reed M. Izatt

President Alma Sonne visited the Edinburgh Branch on February 22nd, at which time a Sunday evening service was held at the Douglas Haig Memorial Hall. All in attendance enjoyed the inspiring remarks of President Sonne, Sister Sonne, and Elder Wallace Bennett.

Elders Don C. Wood and Edward R. Shurtliff have been in Scotland during the past month giving film-lectures. Three thousand people saw these films during their stay in Scotland. Aberdeen Branch turned out en-masse, and everyone brought at least one friend to see the films and hear the lectures given by Elders Wood and Shurtliff on February 17th.

The Dundee Branch welcomed Elder Junior E. Call back to their midst from a period of convalescence incident to an appendicitis operation. Joseph S. McKensie is spending his last leave home prior to being demobbed.

Glasgow Branch has had a very active month. A Valentine's social, conducted by William Scott, was held at the Christian Institute, with fifty in attendance. Many new and interesting games were taught to the group by Marjorie Foote and Elder Paul C. Fletcher.

Sunday evening, March 7th, the Glasgow Branch held a fireside at the home of Thomas Junor. Elder W. Harper Stoneman and Jessie Purdie rendered several vocal solos, accompanied by Margaret McQueen and Jessie Purdie.

The Basketball team is still riding high, having beaten Maryhill and Outram Press 21-13 and 35-18, respectively. The team has received much publicity because of the health standards of its members.

SHEFFIELD DISTRICT

Reported by Arvilla Smith

The Sheffield District M.I.A. Gold and Green Ball was held on February 22nd in the Sheffield Recreation Hall. Alf Jubb's band of Barnsley provided music for the entertainment and the Relief Society sisters provided refreshments. Miss Stella Naylor of the Doncaster Branch was crowned queen of the ball by Sister Gladys Boyer. About 200 guests enjoyed a lovely evening.

A beautiful Mother's Day service was held in the Sheffield Latter-day Saint Chapel on March 7th, sponsored by the Sunday School superintendency. A delightful programme of speech, music, and recitation was well presented by the children. Each mother was presented with a white flower by her own son or daughter.

A Valentine Dance, sponsored by the Sheffield Branch Boy Scouts, was held on February 14th in the Recreation Hall. About 150 members and friends were present.

Elders A. Ray Rawson and Francis Bitton of the Sheffield District have commenced holding meetings for investigators at the Professional Woman's Club room at Rotherham.

A film slide lecture was given at the P.O.W. camp at Ravenfield on March 4th by Elders Rawson and Bitton, assisted by Heinz Borchart, a German prisoner of war and member of the Church, who acted as interpreter.

A baptismal service was held at Sheffield on February 14th. Gordon Alfred Leabury and Eileen Edna Hartley were baptised by Elder Rawson and confirmed by Elder Bitton and District President David W. Egbert, respectively.

The Sheffield District missionary basketball team played De-fasal Catholic College on March 9th. The missionaries won 46-10.

A farewell social was held in the Barnsley Chapel on March 4th in honour of Elder and Sister John R. Smith, who have been transferred to Scotland. Gifts were presented by the Branch President, George Richard Birkhead.

DISTRICT CONFERENCES

SHEFFIELD, BIRMINGHAM, NORWICH, BRISTOL, NEWCASTLE

THE Spring, 1948 series of District Conferences is now being held in the British Mission. Successful conferences have convened at the Sheffield, Birmingham, Norwich, Bristol and Newcastle Districts on February 22nd, 29th, March 7th, 14th and 21st, respectively.

The British Mission Presidency,

Presidents Selvoy J. Boyer, Wallace R. Reid, George F. Poole, report that the spirit of the meetings has been excellent, and that attendance at the conference sessions, as a whole, has surpassed that of last year's conferences. At least two members of the Mission Presidency have been in attendance at each conference to date.

PERSONALS

BIRTHS

EVANS. — Malcolm Stanley Ward Evans, infant son of John M. and Dorothea Evans of the Birmingham Branch, born on January 28th, was blessed by District President Charles L. Norton on February 15th.

MOORE—Philip Stewart Moore, son of Edwin and Florence H. Moore of the Birmingham Branch, born on December 10th, was blessed by District President Charles L. Norton on February 15th.

MORTON.—Alan Morton, infant son of Mr. and Mrs. Alan Morton of the Sheffield Branch, was born on February 2nd and blessed by George M. Bailey, Jr., on February 29th.

DEATH

DONALDSON — Annie Donaldson of the Leicester Branch died on February 15th. The funeral service was con-

ducted by George W. Winfield and the grave was dedicated by District President Koln Gunn McKay.

EMIGRATIONS

FINLAYSON. — Jessie Finlayson of the Glasgow Branch has recently emigrated to the United States. On March 2nd she was honoured with a social given by the Branch.

WRIGHT.—William Wright of Sunderland flew to Canada on February 2nd. On his departure, he was presented with a leather writing case by the Saints of the Sunderland Branch.

PITTS.—Mr. and Mrs. George Pitts and family, all of the Bradford Branch, left for Salt Lake City, Utah, on February 25th, 1948.

BOLTON. — Mr. and Mrs. Emily Bolton and family of the Burnley Branch, recently emigrated to America aboard the "Queen Elizabeth."

A NEW WITNESS FOR THE BIBLE

—continued from page 101

eternal exaltation. It is an answer to the controversies of past centuries which have shaken and disrupted the Christian churches. It is an authoritative explanation of scriptural teachings which have baffled the most learned among men.

The Book of Mormon unfolds the dealings of God with ancient races which flourished and faded on the

western hemisphere. It explains the causes of their downfall and brings to light the everlasting truths that are vital to man's growth and development. It discloses the results of apostasy and disobedience and sets forth in understandable language the doctrines and patterns of Christ's Church and the standards of living advocated and approved in the primitive church established in Asia and America. Finally, it is a book of prophecies to guide mankind in the journey of life.

THE TEST OF EFFICIENCY

—continued from page 99

Church, teaching and leading by example. The efficiency of the Church in the formation of character was diminished; it was a mark of apostasy. When nations became Christian and disputes arose between them, the Church machinery for the settlement of disputes between individuals could have been used to secure justice between nation and nation, had this machinery not been changed and, in part, lost.

In the days of the apostles, the Church was guided by the Holy Spirit; the loving obedience of the members was voluntary. Obedience came to be the result of force, and the motive of love was largely replaced by fear. With the use of force, obedience to the Church lost its ethical and religious value. Also, with the exercise of force, men developed cruelty and hatred, the very opposites of the ideal of the first two commandments. It was apostasy.

In the primitive Church there was a priesthood and the authority of the priesthood. But there was no priest class apart from the rest of the community. For every man of good character who desired it, according to the testimony of Saint Irenius (200 A.D.), received the rank in the priesthood of an elder (priest). And no one could be a candidate for office nor for advancement. There was activity of all the members in Church work, and, in consequence, a feeling of personal responsibility. Most of the work of the Church was unpaid. In this unpaid, voluntary work in the Church, all grew in their love of God and the "neighbour." This universal priesthood gave way to the professional priesthood of a class, not a priesthood of free service but of paid service and, at times, bloody strife was waged to see which candidate for the bishop's office should receive the prize. Any development of character under these conditions was in the wrong direction. It was a step towards apostasy.

In the primitive Church, deacons,

elders and bishops were named by the apostles. But those whom they were to serve voted to accept or reject them with the raised hand before they entered on the exercise of their functions. Later, the members were deprived of the right to accept or reject, and doctrines and bishops were imposed by force upon the people. This led to imprisonment, torture and death—and thus realised the very opposite of the ideal of love. Apostasy was complete.

In the Church organised under divine direction by the Prophet Joseph Smith, the principles of divine authority and human liberty are reconciled. There is no priest class, and yet there is authority. All members have the opportunities of voluntary tithing, brotherly arbitration, and the rendering of free service. In all of these, the love of God and of one's neighbour is developed. It is the most efficient church. It is the Church of Jesus Christ.

SOUTH LONDON BRANCH INCREASING IN ATTENDANCE AND ACTIVITY

—continued from page 104

representatives from each auxiliary. He is also director of the South London Choir.

Sacrament Meetings have been particularly well attended in South London. A wonderful spirit prevails throughout each meeting.

The South London Branch Presidency has been greatly encouraged by the co-operation of the Saints. Beautification projects, welfare work, a branch teaching programme, and other activities have all been successful in the South London Branch through co-ordinated leadership and through the co-operative efforts of the Saints. With prospects of continued increasing membership and still greater activity, the South London Branch faces the future with enthusiasm and determination in furthering the work of the Lord in London.



Announcing—

Mission-wide Scout Jamboree to be Held at Nottingham



BERTRAM H. STOKES, British Mission Scoutmaster, has announced that a Mission-wide Boy Scout Jamboree will be held in Nottingham from July 24th to July 31st. All Scout Troops in the British Mission are encouraged to make early preparations for the eight fun-packed days at the Nottingham Jamboree.

Scoutmaster Stokes is anticipating a large attendance at the proposed Jamboree. With only two active troops in the Mission eighteen months ago, he has been instrumental in the expansion of the Scouting Programme in the Mission to the present number of twenty-four troops. Most troops are expected to be represented at the Jamboree.

Those troops planning to attend the Nottingham Jamboree are instructed to obtain a "permission to camp form" from Mr. W. J. C. Parker, Scout Camp, Walesby Forest, Walesby, near Newark, Notts., and to return to him the completed form at least twenty-one days prior to the date of the camp. Also, each troop should contact Mr. Bertram H. Stokes, 118 Stamford Road, Handsworth, Birmingham, as soon as possible, and request an "order form for rations."

The Scoutmaster, or whoever is in charge of the Troop camping, must report to the Warden on arrival at the Walesby Forest Camp and take up the site allotted. Camping fees (viz., Scouters 4d. and Scouts 2d. per night) are payable on day of arrival. The official entrance to the camp is the only one to be used.

The programme to be followed by the Scouts at the Jamboree will include inter-troop competitions, hiking, swimming, sports events, displays, a conducted tour of Nottingham, camp fire programmes, inspections, pioneering and explorations. The camp will be visited by the Mission Presidency, who will conduct a morning service on July 26th.

"UPON THIS ROCK"

—continued from page 106

The princes of Moab sought with the promise of a bribe to induce Balaam to forsake his people. Early one morning Balaam saddled his ass and started to follow the Moabitish princes. In this action Balaam disobeyed the express command of the Lord. As he proceeded on his journey the angel of the Lord appeared in the way with a drawn sword. Balaam's beast saw the danger and turned aside, but was beaten back into the road. A second time the warning angel stood in the way with his uplifted sword, and the beast crushed Balaam's foot against the wall. Balaam beat the animal most cruelly and started on his way again. The angel appeared the third time with his threatening weapon, in a narrow pass and stopped the progress of the animal. The beast now laid down on the ground. Balaam became furiously angry and beat the animal unmercifully with his staff. Then the beast finally spoke and told his master of the danger ahead.

At this juncture, the Lord opened the eyes of Balaam and he saw the angel and repented of his folly.

At first Balaam was inhibited by extraneous restraint from following the wrong course. He was not told of his error. Nor was he directed what course to follow. He was merely prevented by a force outside of himself from continuing in the wrong way.

This is the only scriptural circumstance that furnishes any sort of analogy of the idea that some men by virtue of their ecclesiastical positions are kept at certain moments, by divine restraint, from erring.

The Lord did not give to the church an "infallible" head. He gave to the church an infallible governing principle—the principle of inspiration and revelation.

The advocates of the idea that the church was to be made secure against the inroads of error by the principle

of "infallibility" conceded that Peter needed inspiration to write scripture, but deny that he needed inspiration to be the head of the church. In regard to this matter, a Catholic bishop wrote me as follows:

"Your argument is built on the assumption that the inspiration given to St. Peter to write his epistles was essential to his office as head of the Church. You have assumed that. You have not proved that and cannot prove it."

The peculiar claim that Peter needed inspiration to write scripture but did not need inspiration to be the head of the church becomes all the more perplexing when it is recalled that the eminent Catholic authority, Dr. Bertrand L. Conway, says, "There is never a word commanding," the doctrine of Christ, "to be written." So that, in effect, we are asked to believe that Peter needed inspiration to do the thing he was not commanded to do, and that he did not need inspiration to do the very thing he was commanded to do.

The incident of Balaam being inhibited from following the wrong course, is anomalous as an illustration of divine guidance. It is based on a negative principle. The positive and almost unvarying principle of divine guidance is stated by Peter himself most aptly in the significant words, "Holy men spoke as they were moved upon by the Holy Ghost." (2 Peter 1:2) This principle of inerrancy in religious teaching is amplified in Section Sixty-eight of the Doctrine and Covenants.

"And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord and the power of God unto Salvation."

According to the testimony of Peter, amplified by modern revelation, the positive inspiration of the Holy Ghost is the principle by which men are made

inerrant in their religious teaching. Peter was actually "built upon the rock," by a direct revelation to him that Jesus is the Christ. And only those who have received a similar revelation direct to them from God are "built upon the rock."

But those who place the most dependence upon the promise that the "gates of hell shall not prevail," positively deny present day inspiration and revelation—the very principle by which people are "built upon the rock." Consequently their claim that they constitute the religious body that the gates of hell shall not prevail against

is utterly without foundation.

Who, then, is it that the "gates of hell will not prevail" against? The right answer to this question is found in the Sixth Section of the Doctrine and Covenants. In that section, we are told that: "If ye are built upon my rock" earth and hell "cannot prevail" against you. The "gates of hell" have never prevailed and never will prevail against those who are actually "built" by revelation "upon the rock" — the eternal truth that Jesus is the Christ — and remain built upon the rock through their faithfulness and righteousness.

THE CHURCH AND THE PRESS IN BRITAIN

—continued from page 111

Stockport Express

MORMON VISITORS. — There has been quite a bit of interest in the reports of Mormon missionaries campaigning in Stockport. I well remember when I was a youngster they were quite active in the town and held outdoor meetings in the street next to the Infirmary. At times their efforts were not met with complete friendliness.

Now I have a letter from Miss Doris Newton, of 599 J-Street, Idaho Falls, U.S.A., a native of Stockport, who has been in Utah and Idaho for the past 25 years. "I am a Mormon, too," she writes. "My father was converted to this religion when I was only a child. He first stopped to listen to Mormon missionaries preaching their message on the open space that was close to Quayle's men's store, on Hillgate."

Miss Newton has had a clipping of the "Stockport Express" sent to her by a friend which refers to the visit of Mr. Reese and Mr. Scott, missionaries in Stockport. "They have left their not wealthy homes at their own expense, or at the expense of their parents, to bring to Stockport what they sincerely believe to be the truth," Miss Newton adds. And she concludes, writing of Utah and Idaho, where many Mormons live: "I have discovered a neighbourliness that is very kind. The people are decent, God-

fearing and humble. I hope that my native town will treat these men with the respect they truly deserve, and that the people of Stockport will give some attention to the message they bring."

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Fulham Chronicle

ROUND AND ABOUT WEST LONDON.—I learn that Fulham Rotary Club has been approached by The Church of Jesus Christ of Latter-day Saints—commonly known as the Mormons—with the idea of one of their 170 missionaries now in this country addressing the club on the subject of Utah and the Western States.

Rotarians are always willing to learn and this offer from a rather unexpected source has been given general approval.

Polygamy is customarily linked with the Mormons, but I find that it only existed to limited extent in this sect, which was founded by Joseph Smith in 1830. . . .

Mormonism originates from the "Book of Mormon," an alleged record of the aboriginal peoples of America, said by the Mormons to have been translated by Joseph Smith from engraved golden plates found by him at Cumorah, New York State.

Joseph Smith was shot in 1844 through the troubles that arose from his "revelation" of the permissibility of polygamy. Then, under the guidance of Brigham Young, the Mormons built their city by the Great Salt Lake, Utah.

REPORT ON MICRO-FILM ACTIVITIES



LISTED below is a continuation of a list of the parishes copied by H. M. Wood, well-known historian and genealogist of Newcastle, and now in the possession of the Central Reference Library of Newcastle, which have been micro-filmed by the Church and a copy deposited in the Church Archives, Salt Lake City.

Lambley 1700-1812: Lanchester 1560-1848: Longbenton 1670-1812: Long Framlington 1653-1717: Long Newton 1564-1812: Lowick 1725-1812.

Medolmsley 1608-1730: Middleton in Teesdale 1578-1752: Mitford 1665-1812: Monk Hesledon 1578-1812: Morpeth 1583-1717: Morpeth 1719-1812.

Nether Whitton 1696-1812: Newbiggin 1662-1812: Newburn 1660-1739: Newcastle, Castle Garth Congr. 1709-1820: Newcastle, Goat Market 1726-1833: Newcastle, Hanover Sq. Chap. 1781-1844: Newcastle—St. Nicholas 1558-1715; All Saints 1600-1648; St. Andrew's 1597-1810; M.I.'s at St. John's, St. Andrew's, All Saints: Norham, CMB. 1654-1812.

Ovingham 1679-1812.

Pittington 1574-1812: Ponteland 1602-1796.

Redmarshall 1564-1812: Redwing Chapel and Alston Chapel 1763-1830: Rennington 1768-1812: Rock 1768-1812: Rothbury 1654-1812: M.I.'s Ryton 1581-1812.

Seaham 1646-1812: Sedgfield 1580-1812: Shilbottle 1684-1812: Shotley 1675-1812: Slaley 1703-1812: Sockburn 1588-1812: South Shields 1683-1812: Staindrop 1635-1812: Stamfordham 1662-1808: Stanhope 1609-1812 (St. Thomas): Sunderland 1719-1812.

Tanfield 1719-1812: Trimdon 1720-1812: Tweedmouth 1711-1812.

Wallsend 1669-1812: Warden 1695-1723: Washington 1600-1812: Weardale, St. Johns M.I.'s: Whickham, St. Mary 1576-1813: Whitfield 1612-1812: Widington 1698-1812: Witton Gilbert 1570-1812: Witton le Wear 1558-1757: Wolsingham 1631-1812: Woodhorn 1605-1812: Wooler 1697-1776: Wooler 1776-1812.

Monumental Inscriptions of the following places in and about Liverpool have been recently micro-filmed:

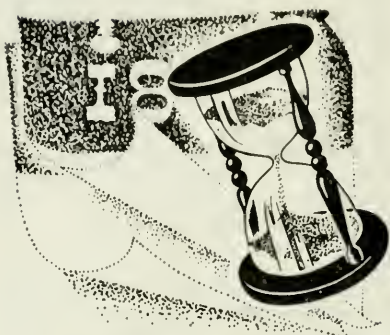
Necropolis Cemetery; St. James; St. Mary, Kirkdale; St. James, Toxteth Park; Holy Trinity; St. Ann's; St. George; St. John's; Parochial Cemetery; St. Mary, Walton-on-the-Hill; St. Martin's in the Field; St. Nicholas; St. Paul's; St. Thomas; St. Peter; Jewish Burial Ground; Byrom Hall; Unitarian Chapel.

Burial registers of St. James; and St. Mary's, Kirkdale; have also been micro-filmed.

Poor law documents, settlement orders, apprenticeship indentures, removal orders, examinations, justices and high constable orders, jury lists, bonds and agreements have been micro-filmed in the townships of Blackburn, Great Harwood, Kirkham, Burcough, Burnacre, Bickerstaffe, Tatham, Cronton, Lonsdale, Salford Hundred, Simonswood, Lowton, Salford, Leyland, West Derby, Amounderness, Manchester, Brindle, Church-Kirk, Allerton, Preston, St. Michaels-on-Wyne, Cockerham.

IN RETROSPECT

(FLASHBACKS OF EVENTS IN CHURCH HISTORY)



110 YEARS AGO—The Saints in Missouri met at Far West to celebrate the eight anniversary of the organisation of the Church. Apostles Heber C. Kimball and Orson Hyde sailed from Liverpool for America after having organised several branches of the Church in England. Oliver Cowdrey was excommunicated from the Church at Far West, Missouri.

100 YEARS AGO—The re-enlisted company of the Mormon Battalion was disbanded at San Diego, and twenty-five men started eastward for the Great Salt Lake Valley.

50 YEARS AGO—Sisters Lucy Jane Brimhall and Inez Knight, the first two Latter-day Saint lady missionaries sent from America to Great Britain, arrived in Liverpool.

A LITTLE IRISH LAUGHTER

THE open-air meetings which are being held throughout Great Britain will long be remembered by all those elders who participate. But one particular open-air meeting will always be remembered by the elders in Ireland and will probably provide many a chuckle as they reminisce as to their missionary days.

It was one Sunday afternoon at the Custom House steps in Belfast. Elder Grant Dalton, who tips the scales at 16 st. 4 lbs., was on the platform and was enthusiastically telling the world of the restoration of the Gospel. With Book of Mormon in hand, he was emphatic in his declaration of the necessity of modern revelation.

The crowd was especially noisy. One would-be heckler, a small stately gentleman wearing a shiny black bowler, forged his way to the front of the crowd, apparently very curious as to the book in Elder Dalton's hand. His head bobbed back and forth as he tried to read the gold lettering on the Book of Mormon.

Suddenly, as Elder Dalton attempted to clinch his argument, he executed a terrific hand gesture and his fist in a piston-like movement landed neatly on the gentleman's bowler, forcing it well below the owner's ears.

The din of Irish laughter resounded throughout the Custom House Square. Everyone was laughing—everyone except a little man with a once-shiny black bowler and except Elder Dalton, whose complexion by now had shamed all the sun tans in his native Arizona.

MAY ISSUE OF THE "STAR" TO HONOUR MISSIONARIES

THE May issue of the *Millennial Star*, to be released on or about the 1st of May, will feature the missionary system of the Church and will honour British Missionaries, both past and present. The photographs of all the missionaries in the field between the dates of January 1st, 1948 to April 1st, 1948 will be included. Extra copies will be printed and will be distributed to those who desire them at the regular cost of 8d. each.

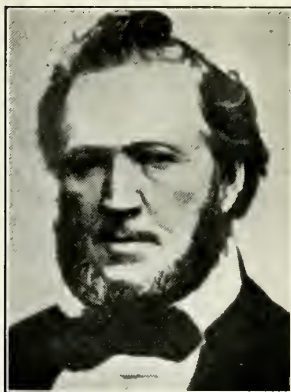


Books for your Library

BRIGHAM YOUNG

By SUSA YOUNG GATES 7/6

"Brigham Young" relates "the life story of a man of humble birth, a cabinet maker by profession, who became the practical ruler of a territory larger than Great Britain."—Shepstone. In its pages we become intimately acquainted with the traits of character and leadership of this great man which made him one of the foremost personalities in the development of the western inter-mountain territory from a barren, sparsely settled waste land to a thriving industrial and agricultural centre and which also made him one of the most loved of the Church authorities.



Brigham Young

—————:O:—————

FOR THIS MY GLORY — — — — — By PAUL BAILEY 12/6

This is a romance centred about the life of Young David Wilson from his first bitter opposition of the Mormons to his death as a stalwart follower of that faith in the Mountains of Utah. From the persecutor, he becomes the persecuted and his courage and fortitude in the face of trials and difficulties is an example to all who read about it.

—————:O:—————

ESSENTIALS IN CHURCH HISTORY

By JOSEPH FIELDING SMITH 12/6

This book brings a hundred years of activity into your home in one volume. It is invaluable as a reference for the history of our Church.

—————:O:—————

HIS MANY MANSIONS — — — — — By RULON S. HOWELLS 12/-

For a concise but thorough compilation of Christian creeds and doctrine, "His Many Mansions" is outstanding.

—————:O:—————

THESE AND MANY OTHER BOOKS CAN BE OBTAINED
FROM THE

Mission Book Store

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INFORMATIVE FACTS AND FIGURES

(INTERESTING NOTES CONCERNING PERSONS, PLACES, AND EVENTS RELATING TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS)

★ Orson Pratt, a member of the Council of the Twelve from 1835 to 1881, is reported as having filled nineteen missions for the Church. His travels to and from the mission field included sixteen crossings of the Atlantic Ocean.

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★ The British Mission Genealogical Department has micro-filmed over seventeen miles of film of parish registers, monumental inscriptions, etc., since 1st July, 1947.



In order to stress the volume of work that has been micro-filmed, it might be added that a complete issue of the *Millennial Star* can be micro-filmed in just twenty-four inches of film.

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★ At the close of 1847, the year Salt Lake City, Utah, was founded, there were more members of the Church living in the British Isles than in the Great Salt Lake Valley, Winter Quarters, Mount Pisgah, Garden Grove, Lee County, and the States of Illinois, Missouri, and California combined.

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★ A recent comparison of the number of deaths per population between the countries of Great Britain, United States, Sweden, Netherlands, France, and Germany and that of the Latter-day Saint people attributed to specific major causes, show the following significant facts; deaths due to cancer for the six nations are 129 percent greater than for the Latter-day Saints; deaths due to diseases of the nervous system for the six nations are 101 percent greater than for the Latter-day Saints; deaths due to diseases of the circulatory system are 31 percent greater for the six nations than for the Latter-day Saints; deaths due to diseases of the digestive system are 141 percent greater for the six nations than for the Latter-day Saints; deaths due to tuberculosis are 1,345 percent greater for the six nations than for the Latter-day Saints; deaths due to kidney diseases are 128 percent greater for the six nations than for the Latter-day Saints; the percentage of infants dying within the first year of life is that of 341 percent greater than for the Latter-day Saints; deaths due to diseases of the respiratory system are 143 percent greater than for the Latter-day Saints.

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★ The Japanese Mission was first opened in 1921 by Heber J. Grant. It was discontinued in 1924. It is now being re-opened and will be presided over by Edward L. Clissold. It is estimated that there are still between 150 and 200 members of the Church in Japan, exclusive of service men

